DOCUMENT RESUME

ED 037 661 AC 006 688

AUTHOR	Okia, Martha Gray
TITLE	A Programmatic Foundation for an Adult Education Program in Black Identity for the Congress of Racial Equality.
INSTITUTION	Indiana Univ., Bloomington. School of Education.
PUB DATE	Jun 69
NOTE	59p.; M.S. Thesis
EDRS PRICE	EDRS Price MF-$0.50 HC Not Available from EDRS.
DESCRIPTORS	Adjustment (to Environment), *Adult Education, *African American Studies, Educational Objectives, Folk Schools, Historical Reviews, Investigations, Manpower Development, Masters Theses, Negroes, *Program Planning

ABSTRACT

This study sought to formulate a foundation for a Congress of Racial Equality (CORE) adult education program in "Black Identity." Adult educators may play a unique role in the program, serving as a bridge between the black community and the larger American society. The Danish folk schools and the Opportunities Industrialization Center in Philadelphia were reviewed, as was much literature on black people. In essence, it was revealed that the effects of life in the United States have taken their toll on blacks, their families, and their institutions. Black people cannot depend on the educational system for guidance because it is inferior and trains them to be white. Blacks have coped with their environment by becoming either acculturated or superficially adapted. Accordingly, CORE has designed a program rooted in the concept of Black Power, with content on policies, economics, self-image, leadership, Federal law enforcement, and consumer education. It was suggested that educators make a careful survey of the school, learners, and the community, and that a workshop be organized for teacher preparation. [Not available in hard copy due to marginal legibility of original document.] (Author/LY)

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ED037661

A PROGRAMMATIC FOUNDATION FOR AN ADULT EDUCATION PROGRAM IN BLACK IDENTITY FOR THE CONGRESS OF RACIAL EQUALITY

BY
MARCHA (WILLIS) GRAY OKIA

Submitted in partial fulfillment of the requirements
for the Master of Science degree in Education
in the School of Education
Indiana University
June, 1969

AC006688

2-10-69

Accepted by the faculty of the School of Education, Indiana University, in partial fulfillment of the requirements for the Master of Science Degree.

George K. Gordon

Director of Thesis

TABLE OF CONTENTS

Chapter		Page
I.	INTRODUCTION	1
	Statement of Purpose	2
	Terms	4
	Basic Assumptions	5
II.	THE BLACK MAN IN AMERICA	6
	The Schools and Curriculum	6
	Adaptation of the Black Man to His Environment	9
	The Black Family	11
	Psychological Effects of the Environment on the Black Man	13
	Program Designed by the Congress of Racial Equality	15
III.	HISTORICAL PARALLELS	18
	Educational Parallels	18
	Parallels of Imigrant Groups	26
IV.	ADULT EDUCATION PHILOSOPHY	30
	Goals in Adult Education	36
V.	PROGRAMMATIC FOUNDATION	38
	Goals	39
	Some Suggested Procedural Steps	42
	Teacher Preparation and Behavior	45
VI.	SUMMARY AND RECOMMENDATIONS	50
	Summary	50
	Recommendations	51
	BIBLIOGRAPHY	55

CHAPTER I

INTRODUCTION

My old mule,
He's got a grin on his face.
He's been a mule so long
He's forgot about his race.

I'm like that ole mule
Black--and don't give a dam!
You got to take me
like I am.

Langston Hughes

Should you stand at the edge of any black community and listen to the children at their games you would hear their voices lifted in a sing-song chant, and see their hips and arms and bodies swaying in rhythms unlike those of any other American children. It is not one song, but a dozen, with patterns of words unheard elsewhere, about cornbread, stepping out to the dance, Saturday nights, and all the delights not wholly denied them. Of this great mass of dark-skinned children it has been said that they are "culturally deprived." Yet here is a culture as spontaneous as it is unrecognized.

Out of this culture or subculture came the "Black Revolution." At this point it should be briefly noted why this movement is called a revolution and furthermore labeled a "Black Revolution." The word "black" is used to describe the majority of the advocates of the revolution. They are black men, women and children. Webster defines revolution as a total or radical change.[1] A partial or complete dramatic break with the "status quo" might also be added. It is in some measure true that the activities of the movement leading to this point in the late 1960's were of an evolu-

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[1]See terms p. 4.

tionary nature, but the movement today is a revolution in every sense of the word.

It seems imperative that an educational program be established of that black culture which has been so long neglected. Such a program must take into consideration the abiding responsibilities and struggles of free people searching for identity. The program may be constructed in three problem areas:

1. The development of a new self concept in the negro psyche and growth of a revolutionary will to dignity.

2. Destruction of the social myth which defined roles for the black man.

3. Developing new principles of leadership, thus abandoning the old concept of a select elite speaking for the masses.

Statement of Purpose

The purpose of this thesis is to formulate a foundation for an adult education program in "Black Identity" for the Congress of Racial Equality (CORE). That black people need a new realization of their identity, one which they must define, is the basic assumption. Goals and teacher preparation and behavior are proposed as possible guidelines for the educator to use. Adult educators may play a significant role, realizing first that adult education is a discipline with vast resources to draw from, and second that the goals and philosophy behind the adult education movement in the United States is an effective bridge between the black masses and the larger American society.

There are very few programs in adult education that include the goal of bringing the black man and white man into greater awareness of their collective cultures and of the black man's heritage. This seems paradoxical in view of the fact that one of the goals of adult education is to provide

conditions and opportunities to help the adult advance in the maturation process spiritually, culturally, physically, politically and vocationally. Perhaps this will explain in part why some programs by adult educators in so-called "disadvantaged" areas get poor results. These programs work on the symptoms of the black man's troubles rather than the causes of the troubles.

If adult educators would follow in practice their own teachings and philosophy, they would be a tremendous asset to the black community. Instead of trying to educate black men and women to function in middle class positions and accept middle class values, the efforts of adult educators should be geared toward helping black citizens to develop to their full potentials irrespective of class.

Adult educators have a momentous job and perhaps to outside observers it seems impossible. Yet it must and can be done. Too much is at stake to leave this job entirely in the hands of voluntary associations and agencies working for different aims. The adult educator must act as mediator, always keeping his eyes on the larger society, yet keeping his focus on the immediate realities of "now." Adult educators must become committed to a clearly defined program of social reforms.

One method of achieving this aim is within the framework of another institution or organization devoted to the enlightenment of black men and women. CORE was considered a desirable organization because recently its leaders have begun to look more to the inner core of the black community for direction, needs and purposes. CORE has as one of its aims to assist black people in their quest for self identity.

Terms

As a help to the reader, some words and phrases which will be used consistently throughout the study have been defined below. They are:

Adult Education: The process through which adults have and use opportunities to learn systematically under the guidance of an agency, teacher, or leader; experiences in day-to-day living which cause adult behavioral change; the study of the professional field of adult education.

Adult Educator: One who is engaged in supervising or guiding the process of adult education.

Acculturated Class: Those black people who have internalized the values and norms of the middle-class white society.

Black Identity and/or Image: The embodiment around the concept of "blackness" to be created by the black man.

Black Power: The massed political, economic, emotional and physical strength of the black community exercised in the interest of the total black community. It means neither separtist nor racist.

Black Revolution: A dramatic break with the traditional ideas of the earlier Civil Rights Movement and an inward turn to the inner core of the black community for direction.

Culture: That complex whole which includes all the habits acquired by man as a member of society.

Enlightened Citizenship: That kind of citizenship which enables one to function effectively in society.

Externally Adapted: That class of black people who have not accepted the norms of the middle-class white society but have only adapted themselves superficially.

Goal: A change of the learner's behavior to be achieved as a result of participating in an educational program.

Intelligent Personality: A free and creative personality which knows its capabilities and limitations.

Philosophy: An integrated viewpoint toward certain beliefs, ideas, attitudes and practices for the development of free, creative, and responsible persons in order to advance the human maturation process.

Procedure: A step by step way of accomplishing a task.

Programmatic Foundation: The basic principles that indicate the direction by which to plan an adult education program.

Psychological Uplift: Elevation or raising to a more desirable level the mental concept which the black man holds of himself.

Survival Education: That education which in our culture includes reading, writing, and learning a basic skill.

Basic Assumptions

It has been mentioned earlier that the black man is now in the midst of a struggle, the quest for "black identity." An identity that he must define. The adult educator may play a unique role in the Black Revolution. He may act as a bridge between the goals of the black community and the larger American society. Because of this function, the following investigation is constructed on the assumption that:

1. Adults can learn and that to some extent they may experience meaningful change of behavior.
2. We need proper direction by which to guide our energies.
3. Black men and women need a psychological up-lifting.
4. There is a need for increased awareness of the black subculture in the United States.
5. Adults need lifelong learning.
6. There is an intrinsic connection between the black revolution, adult education and the larger American society.
7. The principles of democracy can become a reality.

CHAPTER II

THE BLACK MAN IN AMERICA

There were half a million slaves in the confines of the United States when the Declaration of Independence declared "that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." The land that thus magniloquently heralded its advent into the family of nations had supported the institution of human slavery for one hundred and fifty-seven years and was destined to cling to it eighty-seven years longer.[1]

The emancipation and the period of the Reconstruction following the civil war had bought dreams of equality and, for a time, some actual power to the black man. By the turn of the century, reaction set in and the dreams had been shattered which accelerated the deterioration of the black man. While sociologists counted their bastards and their prostitutes, almost alone, black people struggled with their problems of ignorance, poverty, prejudice and mis-education.[2]

The Schools and Curriculum

The present state of the black man's education can only be viewed by studying the forces effective in the development of his education. The conditions today are determined by what happened in the past.

The Freedmen's Bureau and other philanthropic agencies devised a plan of teaching black men. When systematized, this effort became a program for the organization of churches and

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[1]Du Bois, W. E. Burghardt, The Negro, p. 183.

[2]Ibid.

schools and the direction of them along what was considered the most productive lines. The Bureau established about 4,000 schools from the elementary grades through college, charging no fees and often furnishing free textbooks. Nearly a quarter of a million former slaves received varying degrees of education through such efforts.[3]

Starting in this decade, yet especially developing from 1885 to 1895, began the industrial revolution of the South. The revolution ran parallel to the more practical question of work for negroes. The industrial school, which came to full recognition beginning with 1895, was the answer to this problem. In this school, training was raised to a dignity that brought it in direct contact with the South's industrial development.[4]

Educators slowly came to the conclusion that if the negro was to learn, he must teach himself and that the most effective help that could be given to him was the establishment of schools to train negro teachers. At first these schools were common and grammar schools, then some became high schools. By 1900, some thirty-four had one year or more of studies of college grade. These schools proceeded on the basis that every person needed a liberal education. But the negroes trained in the advanced phases of literature, philosophy and politics were unable to function because of the social order in which they had to work, i.e. these people were unable to communicate with the masses whom they were trained to serve.[5]

Woodson points out that part of the problem also lay with the missionaries and other people who went South after the Civil War with the purpose of enlightening the negro. These workers, did not really understand the task before them.

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[3]Woodson, Carter Godwin, The Mis-Education of the Negro, p. 10-15.

[4]Ibid.

[5]Ibid.

Their program was directed more toward social uplift than education. These workers concentrated on teaching the black man how to walk, talk, and act "correctly" in order to make him more acceptable to whites. Their aim was to transform the negro, not to develop him.[6]

The curricula used to teach the black man, did not take him into account except to condemn or pity him. In geography, for example, the parts of the world inhabited by the caucasian were treated in detail and nothing was taught about the parts of the world inhabited by black people. In language studies the negro was made to scoff at his own dialect. He should have been directed to study the background of this language as a transformed African tongue. In short, he should have been led to understand his own linguistic history, which is certainly more important for the black man than the study of French phonetics or historical Spanish grammar.[7]

In literature, fine arts, and history the African contribution was excluded. The philosophy in the rich African proverbs and folklore of that continent were ignored. The teaching of fine arts started with the study of Greece by showing how that art was influenced from outside Greece. Educators omitted the African influence which anthropology now regards as significant and dominant in early Hellas. Educators failed to teach negroes of the Mediterrancan melting pot with the blacks from Africa bringing their wares and ideas to influence the history of Greece, Carthage and Rome. When the Greeks scarcely knew Italy and Sicily by name, black Africans were celebrated in Greek verses by Greek poets. These Greek poets called them "the remotest nation," "the land where the people with the sun burnt faces dwelt."[8]

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[6] Ibid., p. 32.

[7] Ibid., pp. 17-25.

[8] Ibid.

That black peoples were the beginners of civilization along the Ganges, the Euphrates and the Nile seems proven. Early Babylon was founded by a Negroid race and early Egypt was predominantly negro. These earliest of cultures were crude and primitive, but they represented the highest attainment of mankind after tens of thousands of years in unawakened savagery.[9]

The above items and many more were omitted from history books. No thought was given to the history of Africa. The black man was told that he had no past worth mentioning and all the references to Africa (even to the present day) were negative from the elementary schools throughout the universities. One would never know that Africans first domesticated the sheep, goat and cow, developed the idea of trial by jury and produced the first stringed instruments.[10]

Adaptation of the Black Man to His Environment

In every facet of the black man's life, the consequence of his environment has manifested itself. Bernard contends that the negro population formed two distinctive styles of adaptation. She describes them as the acculturated and the externally adapted. This does not mean that the externally adapted are not also acculturated, for both sub-groups are, but to different aspects and degrees of the larger culture. This cleavage, in the negro population is not one of class, for class differentiation in the negro society is usually based on differences in income levels. Each of the groups includes all income levels, therefore, the difference is not based on income but on ethos, not on money but acceptance of conventional standards of behavior that characterizes each group.[11]

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[9] DuBois, op. cit., p. 103.

[10] Woodson, op. cit., p. 21.

[11] Bernard, Jessie, Marriage and Family Among Negroes, pp. 27-34.

Acculturated implies that the members of the acculturated group have internalized to a greater degree the morals and norms of the middle-class white society. On the other hand, the externally adapted group have not taken over these norms but have adapted themselves superfically.[12]

In the acculturated class after emancipation, former slaves who achieved family stability could aspire to acceptance by the free negroes as these slaves acquired land and maintained a conventional family life. These were usually the house slaves who had lived close to their master's family and observed its members at close range. They took on the values of this world and even when these families ceased to have contact with this world, the cultural roots survived. Sometimes these acculturated families sought to preserve their tradition by withdrawing from the negro community, they lived in complete isolation. They expressed contempt for other negroes who they felt possessed neither morals nor manners. In Louisiana, for example, after the Civil War the hostility of the acculturated class was so great against the newly emancipated blacks that they opposed giving them political rights.[13]

Psychiatrists call this self-hatred and they attribute great significance to the self-hatred of negroes. Whether psychiatrists are correct or not may be debated, but it may be said with some conviction that acculturated negroes reject the externally adapted negro. This happens simply because the acculturated identify with the white culture and apply its standards to the behavior of the externally adapted. Frazier, in Black Bourgeoisie states, "negro teachers refuse identification with the negro masses and look upon teaching primarily as a source of income. In many cases, they hold

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[12] Ibid.

[13] Ibid.

nothing but contempt for their negro pupils." Charles Johnson, in 1938, studied the negro college graduate. Two-thirds of his subjects stated that they had no connection with the social organizations of the negro community or gave no reply to the question. Jeanne Noble, in 1956, reported the same for negro college women in "The Negro Woman College Graduate."

The attitude of the externally adapted has been no more cordial, many of them hate not only the white world but the upper-class acculturated negro world as well. The very thing that makes it possible for acculturated negroes to interact successfully with the white world--common values--makes it difficult for them to gain acceptance in the externally adapted world. The externally adapted regard negro spokesmen at ease in the white world and able to enter into negotiations with it as Uncle Toms who have identified with that world and seceded from their world.[14]

The Black Family

The present status of the black family will be explained on the assumption that there are two cultures among negroes. The nature and historical operation of the two cultures seems to warrant the conclusion that the norms of monogamic marriage would be more readily abandoned by those who made only an external adaptation to them than by those who had internalized them.

Moynihan in 1965 reported that there is considerable evidence that the negro community is dividing between a stable middle-class group that is steadily growing stronger and more successful and a lower-class growing more disorganized. The

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[14] Ibid.

negro family in the urban ghettos is crumbling while a middle-class group has managed to save itself.[15]

Nearly a quarter of negro women living in cities who have ever married are divorced, separated or are living apart from their husbands. The rates are highest in the urban Northeast where 26 percent of negro women ever married are either divorced, separated or have their husbands absent. In New York City in 1960, the number of husbands absent was 30.2 percent, not including divorces.[16]

The number of illegitimate children per 1,000 live births increased by 11 percent among whites in the period 1940-63, but by 68 percent among nonwhites. In the District of Columbia, the illegitimacy rate for nonwhites grew from 21.8 percent in 1900 to 29.5 percent in 1964.[17]

Work is precisely the one thing that the negro family head has not received over the past generation. With the exception of the few years during World War II and the Korean War, unemployment has continued at disaster levels for 35 years.[18]

The 1930 census (taken during the spring, before the depression was in full swing) showed negro unemployment at 6.1 percent as against 6.6 for whites. But taking out the South the trend was reversed, white 7.4 percent, nonwhite 11.5 percent. By 1940 the two-to-one white-negro employment relationship that persists to this day had clearly emerged.[19]

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[15] Friedman, Leon, The Civil Rights Reader, p. 284-288 (citing, The Moynihan Report--The Negro Family: The Case for National Action," pp. 6-10, by Daniel Moynihan, Department of Labor, Washington D.C., 1965.)

[16] Ibid.

[17] Ibid.

[18] Ibid., pp. 294-295.

[19] Ibid.

The externally adapted family presents the greatest challenge to the person who tries to understand negro life. The following have all been considered as characteristic of the externally adapted class: "promiscuous" sexual relationships, "illegitimate" children, "deserting" husbands, and fathers, and unmarried mothers. These characteristics are frequently viewed in a gross manner as, simply, problems of negroes. However if one will look more closely it makes more sense to think of them as solutions of the externally adapted to problems that they face in the social, economic and political spheres of life. For example in a study of externally adapted families in Philadelphia the researcher concluded that it is possible that in the negro lower class the one-parent family may in reality be the most efficient and functional family type.[20]

One must therefore stress the fact that words like "promisciuty," "illegitimacy," and "desertion" are not part of the externally adapted class vocabulary and therefore it is inaccurate to describe their behavior in this way. These words have middle-class meanings and imply middle-class judgements, and it is precisely because of this that one ought not to use them to describe externally adapted behavior.

Psychological Effects of the Environment on the Black Man

The biodemographic effects of the inimical environment on negro men--high mortality, reduced life span, poor education and high illness rates--have had obvious repercussions on marriage and family life which are clearly evident in the many homes broken, the large numbers of widowed women and orphaned children.[21]

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[20] Bernard, op. cit., p. 136.

[21] Ibid., p. 76.

Inferiority has become an adaptive mechanism for some black men. They have learned to underplay their abilities, they are afraid to take risks, and feel that they have no control over their own destiny. Rotter found interaction between race and social class on the perceived locus of control variable. Lower-class negroes were significantly more externally controlled than lower-class whites or middle-class negroes.[22]

Lefcourt and Ladwig conducted another study which dealt with differences between negro and white reformatory inmates in their expectancies that events are internally or externally controlled. Sixty white and sixty negro inmates from correctional institutions were compared on three scales pertinent to the internal-external control dimension, and on three performance variables from Rotter's Level of Aspirations Board Task. On all measures, negroes revealed greater expectancy of control being external to themselves.[23]

Lefcourt conducted another study on "Risk Taking in Negro and White Adults." Contrary to previous findings in skill--demanding tasks, negroes demonstrated more behavior reflecting an internal control orientation than whites in the gambling situation under study. Negroes chose lower probability bets, made fewer shifts of bets and generally took less risks than whites. The perception of negroes that success in conventional tasks are controlled by forces other than their own efforts is apparently reversed in games of chance. The inference follows that environmental changes in the opportunity structure will contribute toward more of an internal control orientation among negroes.[24]

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[22]Rotter, Julian B., "Alienation in Negro and White Reformatory Inmates," Psychological Monographs 80:1-28, 1966.

[23]Lefcourt, Herbert, and Ladwig, "Internal Versus External Control," Psychological Bulletin 65: 206-220, 1966.

[24]Lefcourt, H., "Risk Taking in Negroes and White Adults," Journal of Individual Psychology 22: 185-195, November, 1966.

The inimical environment in which the black man must move has perverted role performance, and also damaged his masculinity. Negro men are still constrained by vestiges of the role created by the slaveowner a century ago.

James Baldwin has pointed out that the overriding horror of the present system is that it is teaching millions of negro children to disrespect their parents and despise them. A negro physician driving his family through city traffic may be stopped by a policeman who will address him contemptuously as "boy" in the presence of his children. One study of negro male patients in a mental hospital noted that the roots of the illness could be found in the family structure in which they had been reared, complicated by the growing boy's perception of his father as emasculated by the surrounding white society.[25]

Program Designed by the Congress of Racial Equality

What is being done to help the black man? The Congress of Racial Equality has designed a program grounded in the concept of "Black Power." Black Power is not a new phenomenon; its seeds may be traced further than 1619 including such names as Benjamin Banneker, Nat Turner, Frederick Douglass, Marcus Garvey, and W.E.B. DuBois. It is more than a slogan; it is more of an attempt by a people to find definition and liberation. It is a program of consciousness, a totality of black consciousness grounded in black culture. From this culture CORE has constructed programmatic principles which are the full embodiment of this doctrine.[26]

This program consists of six specific areas, these are:

1. The growth of Black political power
2. The building of Black economic power

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[25] Bernard, op. cit., p. 128.

[26] Barbour, Floyd, The Black Revolt, pp. 171-175.

3. The improvement of the self image of Black people
4. The development of Black leadership
5. The attainment of federal law enforcement
6. The mobilization of Black consumer power

Without doubt these ideals have passed beyond the state of mere rhetoric. Programs have been initiated and relentlessly pursued. A few programs are described.[27]

In Louisiana, CORE has developed a political movement that was instrumental in creating a series of voter registration organizations. The movement submitted nine candidates for election, eight won seats on the school board in several parishes in Louisiana.[28]

In Baltimore, Maryland, a freedom school has been established with thirty teachers and two hundred students ranging in ages from eight to eighty. Negro history, art, music and other aspects of black culture are presented in order to make black people aware of their contributions to the American heritage and to world civilization. This showed black people as important to the development of western civilization.[29]

Extensive conferences and leadership programs have taken place in Virginia, Maryland, New York and California. These programs bring together the potential indigenous leadership of the black community. Indoctrination in the new philosophy, training in leadership techniques, and the development of verbal skills are aspects of this program. As part of this program CORE has revitalized its youth program. The purpose of the Student Congress of Racial Equality (SCORE) is to get Black youth who have been wandering through the streets to get more than jobs, to develop black leadership to lead the country. CORE has offered a two-day conference and classes

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[27] Ibid.

[28] Ibid.

[29] Ibid.

in African-American and African Culture. The speakers were Livingston Wingate, Ossie Davis and James Farmer.[30]

CORE is also initiating programs to bring the contemporary African-American and African closer together. Floyd McKissick made a two-week visit to Zambia and Tanzania pledging that CORE would work to bring about closer ties. Along these lines, CORE pledged to promote the study of Swahili in public schools.[31]

These programs and similar projects together constitute some of the activities of CORE in constructing a program for black Americans. The question may be asked as to whether such all-black programs would only lead to more identity and self-esteem problems since such groups would always exist within the dominant white culture. There are chances for such negative effects to develop but if negroes are truly <u>equals</u> in the larger society, a black subculture could exist much in the same way that America has subcultures of other national and racial groups such as the Jews, Irish, Chinese and Polish.

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[30] <u>Ibid.</u>

[31] <u>Ibid.</u>

CHAPTER III

HISTORICAL PARALLELS

Educational Parallels

About the middle of the last century, a typically Danish institution came into being, the Folk High School, and it has been important ever since in the work of national adult education in Denmark. The aim of the Folk High School is to impart to Danish young people a "rule of life" which gives them a more profound understanding and enables them to lead a spiritual and active life in the future and among their fellow citizens.[1]

N. F. S. Grundtvig is regarded as the founder of the Folk High Schools; it would be highly incomplete to discuss these high schools without mention of him. He was born in 1783, the son of an orthodox Lutheran clergyman. His mother taught him to love the old hymns and tales of Danish folk-lore and national tradition. In later life, Grundtvig noticed that the Danes were slowly rejecting their culture and heritage and taking on the ways of their German invaders. In the years 1807-14, he came to realize that only through love of the glory of the Danish forefathers would Denmark be able to regain its former strength. On this conviction he based his idea of a new national education which materialized in the Folk High School.[2]

According to Grundtvig's conception, the invisible Word was the deepest characteristic for what is human, and the Word means the mother tongue. In this new school which he visualized, the mother tongue was to play a decisive role.

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[1]Boje, Andreas, Borup, Ernst J., and Rutzebeck, Holger, Education in Denmark, p. 69.

[2]Ibid.

The people's experiences of a thousand years was expressed in the mother tongue and through it the word of God would find its way to the people because there is in the mother tongue an echo of God's word.[3]

Love of the mother tongue and native land was inextricably linked together with the coherence existing between things human, which is the secret of Grundtvig's life work. His school was to rise from the life of the people. He clearly realized from the beginning that if democracy was to work, young people from all sections of the community must become concerned with the affairs of the nations as a whole, and experience fellowship that would extend beyond political opinions and parties.[4]

The first Danish Folk High School was erected in 1844, in the village of Rodding, Northern Slesivg, near the border of Northern Jutland. The high school at Rodding was destined to play an important part in the struggle to keep alive the Danish language in the Duchy of Slesvig.[5]

Christen Kold is the man responsible for carrying on or putting into practical application Grundtvig's great idea on a more permanent basis. He bought a few acres of land in Ryslinge, demolished the dilapidated building and erected a frame house with thatched roof. The first year was very hard, he had only about 25 students who paid about twelve shillings a month. For breakfast there was ollebrod, which consisted of beer, water and black bread, boiled together without any kind of sweetening. There was a daily "feast of good words" which, according to Kold, made the young men forget all about food; and even in bed they continued to discuss spiritual and intellectual problems under the guidance of their teachers

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[3]Lund, Ragnar, Scandinavian Adult Education, p. 17.

[4]Ibid.

[5]Ibid., p. 21.

until sleep overcame them. The aim of the high school was to approach the soul of the pupils through the "living word," thus awakening a life which would never stop growing.[6]

Kold's students paid very small fees, therefore it was necessary for him to seek outside assistance. From 1856 he received an annual grant from the state. The state paid a million crowns yearly for the support of the schools without encroaching upon the school's inner freedom.[7]

To Kold it was important that people should live plain and simple lives. He taught the young people that there was nobility in any type of work. The democracy of Kold's schools sought to unite plain customs and a simple, frugal life with a genuine culture of the mind and heart.[8]

After Denmark's defeat in the war of 1864, the people pulled themselves together determined to rise again by work with their motto "we must win inwardly all that we have lost outwardly." New leaders arose to meet the demands of the time. Everything seemed to depend upon educating a new generation. In the Folk High Schools, the new leaders, as Kold before them, wished to awaken their pupils; they also realized that they must lay greater stress on specific instruction than Kold had done.[9]

These new leaders of the Folk High Schools belonged to Grundtvig's closest circle of disciples. They introduced more of his ideas into the schools. The best known of these men were Schroder, Nutzhorn, Baago, Norregard and Trier.

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[6]Begtrup, Holger, Lund, Hans, and Manniche, Petter, The Folk High Schools of Denmark and the Development of a Farming Community, pp. 102-03.

[7]Ibid.

[8]Ibid.

[9]Ibid., p. 110.

Schroder was the most prominent of these new leaders, for he understood Grundtvig's teachings better than the others.[10]

Schroder, like his master Grundtvig, preferred all his teachings to be historical, for he regarded history as the experience of the human race, and it therefore had greater significance than any philosophical system. He felt that a philosophical system leaves one branded with the ideas of another man, while history leaves one free to be independent in judgement.[11]

Influenced by Schroder's ideas as to the place of history in high schools, Paul La Cour presented mathematics and physics from the standpoint of historical development, which was a new departure. He spoke to his students of how brilliant men through the ages had penetrated into the laws of number and nature. He succeeded in awaking an interest in these subjects even among those pupils to whom systematised mathematics had been unintelligible. He gave his pupils a good idea of the conquests of the spirit of man in the natural world; he revealed the close connection that mathematics and physics had with other subjects. His greatest contribution was to the fact that christian faith and scientific insight may be united. His teachings preserved many students from the conflicting doubts which tortured many young people at the end of the nineteenth century.[12]

The influence of the Folk High Schools was seen in other spheres. Graduates of these schools were active in the political and economic life of the people. Many of them became members of Parliament and were chosen as the leaders in local government and in the cooperative associations.

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[10] Ibid.

[11] Ibid., pp. 111-112.

[12] Ibid., p. 123.

The Folk High Schools exerted a great influence on the practical life of the people, especially in the rural population. These people did not yield to the temptation to convert the instruction into technical training.[13]

The schools continued to aim for the dissemination of a general culture which should develop the life of each human soul and promote the spiritual fellowship of the whole person. Although business began to be a threat, as evident in the growth of the co-operative associations, the schools still managed to maintain their idealistic view of life throughout the changing times.[14]

The folk schools of the twentieth century have increased in number along with increase in attendance. Instruction is more varied; however, it cannot be denied that there are signs of a lowering of inner vitality. The aims are the same but the means have become modified with the changing times. Informal lectures and songs are still the main methods; in addition stress is now laid upon the pupils' personal work with book and pen and effort is made to promote discussions about the lectures.[15]

Modern "naturalism" has exerted an influence on the presentation of historical subjects. Former high school teachers gave a romantic interpretation, regarding it as a connected story of the life of mankind. The emphasis was on the antiquity of man and they typically never passed beyond the discovery of America. The younger high school teachers have tried to lay as true and vivid a picture as possible of modern times. While not laying stress on God in historical evolution, they endeavor to maintain a spiritual view of

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[13] Ibid.

[14] Ibid., p. 125.

[15] Ibid., p. 128.

existence and portray some of the great men who gave their lives in the service of God and their fellow man. They look for examples with which to elucidate the inner life in the great literary works of the last century. Increasing emphasis is placed on sociology and the historical development of society.[16]

As a rule three lectures daily covering history, literature, geography, sociology, and natural science are given to the whole school. This study-in-common sometimes includes discussions of the lecture or subjects which constitute the principle work of the school day. Before and after each lecture the pupils sing songs which in some way have a bearing on the lecture.[17]

A Typical Day in a Folk School

Song
Lecture
(Using the historical method of Grundtvig)
Song
Gymnastics
(Gym frequently forms a subject of debate, whether it should be used as preparatory training for army, simply a part of free ordinary education, or apart from state institutions.)
Questions and Conversation Hour
(This hour is usually used answering questions raised by the lectures. The discussion develops freely; the conversation may also be drawn from some item the teacher read in the paper or some subject of interest to the students. The teacher merely sees that the discussion does not wander far from the topic.)
Meal Time and Mid-day Break
Arithmetic or Drawing or Danish Composition
Sociology or Natural History or Physiology
Ten-thirty -- Lights Out[18]

The Danish Folk Schools are all private and owned as a rule by the principal. All the students, except those who live

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[16] Ibid., p. 129.

[17] Ibid., p. 135.

[18] Ibid., pp. 140-145.

near, live at school. The students are usually from all parts of the country for they want to see other districts while attending school.[19]

The schools are free in their curriculum. The state supports the high school in two ways; it gives a direct subsidy to each school graded in proportion to the salaries of the teachers, building expenses, and it gives scholarships to pupils regardless of where they live and what school they plan to attend.[20]

The Folk High School people maintain that it is not their aim to develop "book worms" or teachers; they want their pupils to return to the farm, craft or trade and do their work with undaunted spirit and brighter intelligence. In this way the Folk High Schools will truly be "schools for life."[21]

An American invention, similiar to the Danish Folk Schools, is called Opportunities Industrialization Center in Philadelphia, Pennsylvania. Although the adult education section of the program is geared toward adult basic education (called Pre-Vocational School) it manages to encourage the masses to believe in themselves, and makes education a reality of life.

The functions of the school include recruitment, intake counseling, pre-vocational instruction, vocational counseling, occupational training, job placement, job development, follow-up and supportive services. The basic literacy instruction begins in the homes of the people conducted in living rooms, dining rooms, and on the porches of the learners. This system begins with Adult Armchair Education followed by the Pre-vocational Program of the Feeder school, and finally vocational training in the trades, technical, and business occupations. These courses include instruction in communication

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[19] Ibid., p. 134.

[20] Ibid., p. 134.

[21] Ibid., p. 136.

skill, job-finding techniques, grooming, hygiene, consumer education, English as a foreign language, civil service preparation, and occupational instruction in thirty-four other areas, ranging from electronics, computer operation, IBM key punch, and sheet metal work to power sewing machine operation, the building trades.[22]

This pre-vocational program also teaches minority history, centered toward teaching black men and women about their roots. They are taught to appreciate the contribution black people have made to American life, the cultural development of the world, to appreciate America and realize that America is still a great nation which needs to be built up and not torn down. People are taught that as they are, they are beautiful and that they need not be white to be smart. They are taught to respect themselves, that genius is color blind. They are taught how to sit, walk, and talk and be proud of themselves, for the greatest key to motivation is self-respect.[23]

The philosophy behind this program is that while people are learning a skill they need a psychological uplift. They need to experience success early and often, and a commitment for continued learning has to be carefully developed and nurtured. Reading, writing, speaking, attitude change, and basic understanding of one's environment can be improved when used as vehicles through which personal goals may be obtained.[24] Although this pre-vocational school is only a small part of a large whole, it is one of a very few organizations that recognizes the need for giving the black masses a psychological uplift. Until more organizations realize this need, all the

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[22]Miller, F. E., "There is a Need For Militancy in Adult Basic Education," Adult Leadership 17:68-70, June, 1968.

[23]Ibid.

[24]Ibid.

vocational skills and training in the world will make little difference in the lives of black people.

Parallels of Immigrant Groups

All of the immigrant groups, beginning with the puritan pioneers, never turned their backs completely on the world they left behind. When the Italians first came to America they were not accepted into the larger society. They wound up in clusters, forming the Italian community called "little Italy." They were isolated from the larger community by differences in background and language, their late arrival on the scene, and their low economic positions.[25]

Native groups interested in helping Italians were convinced that Italians must be encouraged to put aside their old ways and become Americanized. Gradually it was realized that this was an attempt at Americanization in its narrowest sense. In one breath they spoke of American democracy as the freedom to think and live as one chooses; yet in the next breath they called for the extinction of the Italian nonconforming ways.[26]

To preserve Italian ways, it took not only a greater tolerance on the part of native Americans, but a greater awareness by the Italians that there was nothing either disloyal or shameful about retaining an interest in things Italian. In time, the Italian community led a successful campaign to have courses in the Italian language introduced into the public schools on a par with other languages, both as an identification with the Italian heritage and as a tool to study Italian literature and the Italian past. As a result many Italian ways and institutions were transplanted here.[27]

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[25]Pizani, Lawrence F., The Italian In America, pp. 124-149.

[26]Ibid.

[27]Ibid.

America was therefore not a graveyard where the Italian heritage was buried, but fertile soil, where this heritage could grow in a new clime, changing as the new environment called for changes.[28]

The first Irish to come to America were crowded into city tenements and slums. Though they lacked education and technical skill they were not afraid to use their strong bodies in hard work which others shunned. These Irish cherished the songs and the dances of their native land; Irish immigration alone produced its own literature. Whenever Irishmen met, they would sing the old songs and bequeath to their children the folklore of their island home.[29]

As the Irish became more Americanized they deeply resented the caricatures of their people which they saw on the stages. As early as 1850, Irishmen were complaining that their people were represented on the stage with "gorilla-shaped faces, dirty clothes, and boorish manners."[30]

By 1900 the Irish were ready to attack the problem in earnest. One of the special projects of the Ancient Order to Hibernians was to rid the United States of the "infamous stage Irishmen." The Hibernians threatened to boycott theater managers and booking agencies. In 1904 the campaign was a success. This movement then directed its attention to magazines, newspapers and other aspects of the society.

Gradually the Irish stereotype virtually disappeared from the American scene and Irish immigration ceased to be a topic of interest or concern. Americans no longer think of Irish when they speak of the foreign born. The majority have

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[28] Ibid.

[29] Wittke, Carl, The Irish in America, pp. 241-263.

[30] Ibid.

attained middle-class respectability, and Irish culture in the United States has developed a real sense of belonging to the American scene.[31]

Unlike the previously mentioned groups who have completely merged into the American life, the Jews are still in a transitory stage. Their problems are of a different nature.

A Jewish thread runs through the entire history of America, but like the word "negro" Jew is barely mentioned in the history books. Columbus, for example, was aided by Marranas, converted Jews who were high in the Spanish court. The first Jewish community in the United States was established at New Amsterdam soon to be renamed New York, and the American Revolution was dear to the hearts of Jews.[32]

The number of organized Jewish communities were small but there were individual Jews in almost every colony. As Jewish immigration increased, Jews found freedom from economic interference and political disabilities. The Jews responded to this treatment with enthusiasm. They quickly identified themselves with their new homeland and took on the responsibilities of citizens.[33]

It has been noted here that the Jews found friendliness in this country which enabled them to become integrated with the life of the country. In general this is true, but anti-Semitism cannot be ignored and it did exist then and even today. Anti-Semitism is basic to any analysis of Jews and the larger American society. So pervasive has been the influence of anti-Jewish prejudice, that even "internal" Jewish life, i.e., Jewish institutions and conceptions, have been seriously affected.[34]

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[31] Ibid.

[32] Janowsky, Oscar I., The American Jew, pp. 251-261.

[33] Ibid., p. 25-26.

[34] Ibid., pp. 183-205.

Jewish people, by and large, have adjusted themselves to the society of America, despite Anti-Semetism, yet they have remained an identifiable group. Jews have largely maintained their religious identity, they are heirs to a distinct culture tradition. They have also maintained a definite pattern of Jewish life. Jewish institutions and the concepts which render them meaningful are an integral part of American life. Jewish life is an inseperable ingredient in the totality of America.[35]

In conclusion, it has been pointed out how educational programs are used by other groups seeking "self definition." The previous programs discussed were based on the needs and interests of the participants with the aim of developing enlightened citizenship. Along with these educational programs, a brief account of three immigrant groups -- the Irish, the Italians, and the Jews --- revealed how these groups managed to exist side by side with the larger American culture. None of these groups of immigrants ever turned their backs completely on the world they had left behind. Of course, the negro came to America under entirely different circumstances, but this strengthens rather than weakens the fact that of all those foreign born, the black man needed to hold on to his past even more.

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[35] Ibid.

CHAPTER IV

ADULT EDUCATION PHILOSOPHY

In our constantly changing world, lifelong learning has become a necessity which presents a continuous stream of problems that must be solved if this culture is to endure. A civilization that ceases to respond to its time dies. When major changes occur in the physical or cultural environment, man must adjust to them. Literally, he must learn or perish. Therefore it is no accident that for centuries discussions and theories concerning a philosophy for man to live by have loomed uppermost to scholars. From the outset they are obliged to answer the question, "What is man?"

To talk about man, we must have some idea of what man is. If men are brutes like other animals, then there is no reason why they should not be treated as brutes. A sound understanding of human nature, however, suggests that men are rational, moral, and spiritual beings and the improvement of men means the fullest development of their rational, moral and spiritual powers with which all men are endowed.[1]

Thomas Hobbes (1588--1679), viewed man in a state of nature and his life as solitary, poor, nasty, brutish, and short. He said that without civil society strife ensues from human desire, distrust and ambition and leads to a state of war in which there is no property and no justice. But men, through fear of death and desire for a long and pleasant life, may join forces by making contracts with one another. A sovereign power would be established to make it more painful to violate contracts than to live by them; and it is only then that man's basic nature is controlled.[2]

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[1]Rich, John Martin, Readings in the Philosophy of Education, p. 18.

[2]Ibid., p. 44.

According to John Locke (1632-1704), men have the rights of life, liberty, and property; government is instituted by men to protect these rights. In a state of nature, men ought to live according to reason and God's commands, and each man is the judge of his own actions. Each person who enters into society does so by his own consent and transfers his power to the commonwealth, which is obligated to use the power for the ends determined by the majority.[3] Hobbes and Locke differ about man's basic nature, and as a consequence, formulate different philosophic ideas by which man should live.

Lindeman emphasizes man's intelligence, characterized by his ability or capacity for knowledge. He states:

> ...Intelligence is reasonable: seeks out the logic of events; is objective: seeks the factual reality which lies back of appearances; is critical: views isolated facts and phenomena in relation to milieux: presses facts to the level of relation to other relevant facts; is tentative: arrives at conclusions which are easily revised...[4]

All of these functions are pathways leading to the totality of the individual, which Lindeman calls an intelligent personality that consists of uniqueness, individuality and difference. With the formation of this intelligent personality is the realization of power, self-expression, freedom, creativity and appreciation.[5]

What shapes this intelligent personality, and where does it obtain its direction? Which of the many courses of behavior within an individual's physical and mental capacities he characteristically takes is determined in part by the culture in which he lives or in which he has been socialized.

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[3] Ibid., p. 56.

[4] Lindeman, Eduard C., The Meaning of Adult Education, p. 8.

[5] Ibid.

The characteristics of the human animal that make culture possible are the ability to learn (or the capacity for knowledge), to communicate by a system of learned symbols, and to transmit learned behavior from generation to generation.[6]

The heart of a culture is its values or the rules by which people order their social existence. These rules when built into the personalities of the individuals comprising the society, create the personality type peculiar to the culture. Hence, a culture consists of those basic values that give meaning to the purposes, plans, and activities of the total individual.

When a person has surrendered much of his physiological autonomy to cultural control, when he behaves most of the time as others do in the culture, he is then socialized. This does not imply that the personality characteristics of the members of any group are identical. Even among those who approximate one of the typical personality structures there is great range of variation. Theoretically, this is to be expected because each individual's genetic constitution is unique. Furthermore, no two individuals of the same age, sex, and social position in the same subculture have identical life experiences. The culture itself is interpreted to the child by the father and mother. Yet, from experience, we know that members of the same culture will tend to handle problems of biological gratification, of adjustment to the physical environment and of adjustment to other persons in ways that have much in common.[7]

Situational factors and cultural patterns are jointly responsible for the fact that each culture has its pet mental disturbances. Malayans "run amok," and peoples of Southeast Asia fancy themselves possessed by "weretigers." Groups

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[6]Kluckhohn, Clyde, Mirror For Man, p. 175.

[7]Ibid., p. 176.

within a culture show varying rates of incidence. In the United States, schizophrenia is more frequent among lower classes; manic-depressive psychosis is an upper-class ailment. The middle-class suffers from psychosomatic disturbances such as ulcers related to conformity and repressed aggression.[8]

The above does not imply an absolute, culture-bound view of human nature, for this type of view holds no conception of what future developments may be and actively stands in the way of those efforts that can be rationally made to hasten a realization of possible levels of personal and social interpretation. While it is true that habits and customs among people die hard, nevertheless, as men struggle to adjust themselves to the new demands of life, slowly, but surely a new social order and new personality trends will develop in the process.[9]

The relationship between culture and man causes each to change. In changing, they reorder the social order, however unintentionally, however slightly and imperceptibly. This change must be guided by intelligent personalities committed to life-long learning in order to avoid destruction.

The American society is called a free or democratic society. The word "democracy" is confusing and means many different things to many different people; to the rich man it may be his "heaven on earth," to the middle-class man it may be a "way of life," to the poor man it may be "hell." But generally when one speaks of democracy, people immediately associate such words as freedom, liberty, justice, equality and self-government.

Democracy rests on the social nature of man. It requires communication among its members. They do not have to agree with one another; but they must be able to understand

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[8] Ibid., p. 174.

[9] Ibid., p. 195.

one another. Man's philosophy must supply him with a common purpose and a common concept of man and society adequate to hold the community together. The good society is not just a society we happen to like or be accustomed to, instead, it is that society in which all men rule and are ruled in turn for the good of the whole society.[10]

In reality, the implicit American creed seems to embrace the following recurrent elements; faith in the rational, an optimistic conviction that rational effort counts, "romantic" individualism and the cult of the common man, high valuation of change--which is ordinarily taken to mean progress and the conscious quest for pleasure.[11]

Individualism in this society has agrarian roots and may be associated with Jefferson. It is characterized by distrust of strong central government, dislike of being told "what to do." The social roles most jibed at in the comic strips are those that interfere with the rights of others.[12]

American individualism centers upon the dramatization of the individual, reflected in the tendency to personalized achievement. Americans prefer to attack men rather than issues. The less the opportunity, the greater the merit of success--"you can't keep a good man down." Conversely, failure is a confession of weakness, the idealization of the "tough guy and the red-blooded American." The fear of being a sucker derives from the Puritan ethic and the American pioneer era.[13]

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[10] Rich, op. cit., p. 18.

[11] Kluckhohn, op. cit., p. 199.

[12] Ibid., p. 201.

[13] Ibid.

The American scene is also characterized by the worship of success which has perhaps gone further in this culture than in any other. The phrase of G. Lowes Dickinson "contemptuous of ideas but amorous of devices" remains correct as a characterization of all save a tiny minority of Americans. Equally disquieting is the fact that money comes closer with Americans than with any other people to being the universal standard of value. Americans worship "bigness."[14]

Contrary to what is thought desirable, a class structure does exist in America. Lloyd Warner outlined six class systems. Consequently, the facts indicate that rapid rise through sheer ability and industry is much more difficult than it was a generation ago. Status is harder to achieve by one's own initiative and easier to acquire through family connections. The class problem has also manifested itself in education. Teachers, usually of middle-class background, discriminate against lower-class children; children sense that they are being punished for following the cultural patterns of their parents.[15]

Society cannot be improved by forcing a program of social reform; it can only be improved by the improvement of the individuals who compose it. "Governments reflect human nature," according to Plato, "states are made out of the character of their citizens, these turn the scale and draw everything after them."

Our society is in constant transition and we must be taught how to function to our full potential. We must learn discipline and responsibility but we also need freedom. Freedom gives us an opportunity to realize our potential and discover our personalities.

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[14] Ibid., pp. 202-206.

[15] Ibid., p. 216.

Adults in a free society must know what freedom is, how it works and its use to them in the maturation process. We tend to think of freedom as an absolute; and in this way we have misconceived the meaning of freedom. Lindeman said that our error can be traced in three directions: (a) freedom as absence of control; (b) freedom associated with the theological doctrine of free will; (c) false separations of inseparable unities---individual versus society, citizen versus state, will versus instinct. He said that we have always tried to be free from something which is impossible except in a superficial sense. We cannot be separate because we are a part of the world which is in keeping with the nature of things. Only those individuals are free who know their limitations, capabilities and their powers, i.e. only those who know themselves. We live in freedom only when we give proper direction to our intelligence.[16]

Goals in Adult Education

The goals of adult education have been stated and restated from time immemorial. The all-inclusive purpose of adult education is to assist in the continuous growth and development of every individual---the fulfillment of his maximum potentiality in directions deemed desirable by society. While the doctrine of the infinite improvability of man may have limitations, especially when applied to narrow skills, it has general acceptance in our culture. Therefore, goals in adult education are not fixed goals which are finally attainable, but directions in which to move.

Considering the constitution of this society, and the "ideals" of democracy, the only acceptable goals in adult education are those goals which help the individual to be-

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[16]Lindeman, op. cit., pp. 27-33.

come more functional:

1. To develop the knowledge and understanding that makes for enlightened citizenship, i.e. striving to develop in individuals ideals of freedom, tolerance, openmindedness, critical attitudes and intellectual sensitiveness based on ascertained facts and knowledge.

2. To develop a spirit of inquiry and insight and those emotional qualities which make a sense of responsibility and cooperation.

3. To help the learner achieve a degree of happiness and meaning in his life by developing those qualities of self-expression, creativity and the ability to appreciate; and if need be provide education for survival, in literacy, vocational skills, and health measures.

4. To develop an understanding and appreciation of this pluralistic culture.[17]

Programs which address themselves to such goals are laying the foundation for developing free and responsible men by increasing their powers of understanding and judgement. One does not have time to offer such excuses as "they are too old to learn," or "there just isn't enough time." All men are capable of learning, and learning continues as long as man lives. A program which springs from such a structure will not adapt men to an undesirable environment, but will encourage them to make it better.

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[17]Bergevin, Paul, A Philosophy For Adult Education, pp. 30-38.

CHAPTER V

PROGRAMMATIC FOUNDATION

The adult learner should have something to say about the forces shaping his life. He should be involved because involved people are better learners. Therefore, adult education programs must be based on the needs and interests of the learners.

Success of a program for black adults will depend on the skill and knowledge of the adult educator. It will depend on the educator's insight into the needs and interests of the participating learners. Considerable frustration and failure can be avoided if careful planning and organization has gone into program planning.

The principles and philosophy of adult education can be combined with the principles of the "Black Power" program designed by the Congress of Racial Equality. The philosophy of adult education can be used as a bridge between the black masses and the larger American society, however not as a preparation of black people for acceptance by whites. It is used to develop security, pride, and respect for "blackness" in order to add to the American culture a new dimension of uniqueness that Americans have never known before.

CORE has established a "Freedom School" in Baltimore, Maryland. The freedom school will be used, in some instances, as a specific reference to help elucidate certain points. The school is under the direction of Antoine Perot, a CORE Field Secretary. In the school, black culture is taught with the aim of making black people aware of their contributions to the American heritage and world civilization. Specific goals, suggested procedural steps, and teacher preparation and behavior will be discussed.

Goals

Goals are vital; they indicate direction and state objectives to be attained. Goals, stated succinctly and in terms of desirable behavioral change, provide guidelines for program development.

The goals of CORE's program of "Black Power" and the goals of adult education have been combined, listed and discussed below. Each goal is based on the needs of the learners in relation to the larger society. The goals are to:

1. Acquire knowledge of the contributions of black people to the American heritage and world civilization while developing the knowledge and understanding which makes for enlightened citizenship.

2. Declare a black "declaration of independence," by building a new self image, an inward turn for self discovery, self naming, freedom, openmindedness, critical attitudes, and intellectual sensitivity based on ascertained knowledge of black culture.

3. Develop pride and self-respect in black Americans, creating a spirit of inquiry, insight, and a sense of responsibility and cooperation.

4. Achieve a degree of happiness and meaning in life by developing self-expression, creativity, and the need for lifelong learning.

5. To provide, where needed, education for survival in literacy, vocational skills, and health measures.

Acquire knowledge of the contributions of black people to the American heritage and world civilization while developing the knowledge and understanding which makes for enlightened citizenship. Black people should be taught their past and how to make it work for them. It is not enough to know the contributions made by black people; the student should study how these contributions relate to contemporary problems and conditions. For example, black medical schools and black doctors have only recently begun to give attention to the maladies of black people as they relate to the cultural survivals

of black people. Along the same line, black writers spend much time on European literature (not that it should be neglected) while one of the greatest dramas in history, the American slave trade, goes almost unnoticed.[1]

While black people are acquiring knowledge of their past, this knowledge should also be directed toward enlightened citizenship as a lifelong responsibility. In this world of rapid change, the constant study by an informed and concerned black citizenry on problems of a civic nature is imperative. Keeping well informed amid the constant, strong, and conflicting reports of propaganda is no easy task, as evidenced by many politicans seeking to "buy" black votes. Black citizens will need help. They should know that enlightened citizenship is concomitant with citizen action. For example, people should register, vote, and participate in governmental and community organizations. Simply knowing the duties of citizenship without action is useless.

Declare a black "declaration of independence," by building a new self-image, an inward turn for self-discovery, self-naming freedom, openmindedness, critical attitudes, and intellectual sensitivity based on ascertained knowledge of black culture. At the root of the problems corroding the black community is the need for a new self-image--the need for defining a "black man," in other words, declaring a "declaration of independence." As easy as this may sound, it is a difficult task. In the process of defining, the black man must throw off the psychological barriers of the past. He must undergo psychological uplift. Psychological uplift is important because the black man has been relegated to inferior positions for so long that now he seeks them out as his place. When a man loses his mental freedom, he deteriorates along with his family and his institutions.

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[1]Woodson, Carter Godwin, The Mis-Education of the Negro, pp. 175-178.

Very soon, there is nothing left in his environment that reflects his freedom and creativity.

In order to develop attitudes of openmindedness, critical attitudes, and intellectual sensitivity, black people must have freedom. The adult educator must realize that this freedom must come from within the black man and black community. The task of the educator, in this case is to provide situations to make a realization of this freedom a reality to the learner. Acquiring knowledge of black culture is one avenue the educator might use in accomplishing this goal.

Develop pride and self-respect in black America, creating a spirit of inquiry, insight, and a sense of responsibility and cooperation. Pride and self-respect are concerns of every individual. Sociologists call this idea of pride and self-respect "self-esteem." Studies on negro men have shown that the negro male generally holds himself in low self-esteem as compared to whites. When a person holds himself in low self-esteem, sociologists point out, the person does not function effectively in his environment. Such a person is what Bergevin calls a "marginal citizen." He must be helped to function to his full potential in society. The first task is to raise his "self-esteem" or pride and self-respect.

Because of the environment in which black people must function, the educator should expect to deal with some marginal citizens. If the educator could change the environment, his task would be simplified. However, the environment will not change until the people in the environment change. The first task of the educator is to decide how the environment has hindered the functioning of the learner. In this case, the point in question is the identity of the learner. As a start, the educator must work to develop attitudes of self-inquiry and community inquiry in the learner. When the learner begins to question himself and his environment, he will be moving in the direction of developing a sense of insight along with a sense of responsibility and cooperation.

Achieve a degree of happiness and meaning in life by developing self-expression, creativity and the need for life-long learning. All of the "psychological uplift" will mean very little if the learner does not achieve some degree of happiness from his labors.

When the black man develops self-expression and creativity, he will be on the way toward achieving that "degree of happiness." The materialistic aspects of the American culture such as striving for success, and acquiring more things will not be ends in themselves. The learner will feel that he is in control of his life. When he gains this sense of control, he will realize that in order to remain in control he will need to learn for as long as he lives.

To provide, where needed, education for survival in literacy, vocational skills, and health measures. How can the black man in this program learn to make a living? The lower income class is usually the class in need of survival education. The educator must maintain as much flexibility as possible in survival education because of technological changes and social changes such as migratory shifts which sometimes change the status of a man overnight.

Although survival education will be concerned with material things it must not stop with material things as ends in themselves. The concern should be to develop the foundation for the acquisition of greater ideals.

Some Suggested Procedural Steps

The adult educator should conduct a careful survey of the nature of the Freedom School. He must consider the size of the school, the learners, the community and administrative policies. The educator studies the situation in order to decide if his services are needed, and if the aims of the school are compatible with his own. In this case, one of the aims of the adult educator is to aid black men and women

in developing enlightened citizenship. The school's aim is to make black people aware of their contributions to the American heritage and culture. The educator, in this case, may easily use the aims of the school as a vehicle to achieve enlightened citizenship.

Considering the potential learners, the educators should remember that the black man has a long history of "disappointed American democracy." He has been a slave under "democracy" and at the present time he is a second-class citizen. In the light of these facts, the educator must plan more than discussion groups, films, exhibits and occasional trips to city hall. Democracy must become a reality. For example, black people frequently ask, "What good is there in voting to put the right man in office when in reality none of the candidates running for office represents my interest? The black community is still waiting for the promised new streets, better recreation facilities and more black policemen." The educator, in this case, must point out that citizenship does not begin and end with voting. It involves active participation. He might state Bergevin's definition of a good citizen in democracy which is:

> ...one who participates actively and constructively in many of the social institutions that make up the fabric of that society. He is aware of his responsibilities, rights and privileges and exercises them. He must also be what Aristotle would call a "good person" in that he strives to attain a high standard of values, which he makes felt in the institutions in which he actively participates. This kind of good citizen, who is also a good person, does not blindly follow others when such activity means betraying principles that would creatively release human kind.[2]

The adult educator should contact the director to enlist his cooperation. In this meeting, the educator should explain, why he is interested in working in this school, dis-

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[2]Bergevin, Paul, A Philosophy For Adult Education, p. 80.

cuss the findings of his survey and point out the value of his services and what he would hope to accomplish. He should make sure that the director understands and approves of his findings.

If the school decides that the services of the educator are vital, the educator should plan another meeting. The director should be present along with potential learners. The educator should be careful to include in this group of learners, professional and non-professional people, the acculturated group and externally adapted group to use Bernard's classification. The educator should have learned while conducting his survey that these two groups have entirely different sets of values. Any program planned that overlooks this fact will run the risk of offending or excluding one group.

Bernard points out that in the externally adapted group there is a great deal of creativity, as proven by the larger society's efforts to imitate some of the speech patterns and mannerisms of this class.[3] The educator might use this creativity of the externally adapted as one source of interest for program planning.

The educator must be aware that the externally adapted group of learners will be more suspicious of him because he is an educator. They will place him in the acculturated class. The educator should remember that they are more suspicious because they are poor, they have been exploited, and they have experienced American democracy at the worst levels. At this point the educator might think that it would facilitate matters to divide the two groups because they are so different. But, if he is interested in bringing unity and understanding among black people, he must realize that these two groups of people must work together in order to understand each other. Only

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[3]Bernard, Jessie, Marriage and Family Among Negroes, p. 34.

in working, planning and studying together will they work out their differences and get rid of old fears and suspicions.

With these two groups of people in mind the educator must decide whether to lead the learners into preconceived truths and/or knowledge or whether to point out the elusive nature of truth and/or knowledge. The Freedom School is operating on the idea that these learners should know black culture in order to define black identity. The educator's job is to provide knowledge of black culture so that the learner may define an acceptable identity. The question is, should the educator lead the learners to what he considers the identity is or should he help and assist them in their quest?

The educator, according to Bergevin, should indicate that truth is complex, evolving and difficult to come by and the learner must be free to pursue it with a lively concern. "Truth," he continues, "must not be handled from above as untouchable."[4] The wise educator will help, suggest and assist. He will refrain from stating definite ultimate goals. If these black people are to define "black identity," they must be free to choose their own way.

Teacher Preparation and Behavior

Concomitant with program planning is recruitment, selection and preparation of teachers. Since the freedom school employs a staff of thirty teachers, the educator will not have to recruit teachers. Therefore, he is free to concentrate on teacher preparation.

Because the success of the teacher is vital, it would seem a worthwhile consideration to conduct a workshop for teacher preparation. Teacher preparation is essential because, the methods, techniques, and principles of adult education are unfamiliar to these teachers in the Freedom School.

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[4]Bergevin, op. cit., p. 18.

Although they have been working in the freedom school, they have been using their own techniques. The educator and teachers should combine their collective techniques and principles.

The teachers can attend daily workshop sessions. These sessions should deal with understanding the learners (making sure to discuss the nature of the two groups of learners involved in the program), the community, the philosophy, methods and techniques of adult education, and the aims and purposes of the program. These meetings should be conducted by the educator. Discussions, lectures, films and field trips would be an integral part of the sessions.

The educator may have difficulty in getting his ideas across to the teachers because some of them, having been there longer, have their own set ideas about how the program should be conducted. The educator should proceed slowly, remembering that he is working for behavioral change which is a slow and painful process. He must realize that these teachers are required to learn new modes of thinking and acting, and to give up old habits and customs. In short, they are required to become learners again. Concerning behavioral change, Bergevin states:

> ...There are, to be sure, certain physiological and psychological differences in the various adult groups. These differences must be known and dealt with in each of the learning programs conducted. The adult educator must know the participants and study their needs, capabilities and willingness to learn,... He must know what a person seventy years old is like, how he learns, why he behaves as he does, and he must proceed accordingly...But all persons can learn if they are intelligently and skillfully helped.[5]

Because there are so many illiterate adults in the program, one problem the educator might encounter is "teacher superiority." The educator must point out that, even though

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[5]Bergevin, op. cit., p. 94.

these adults are trying to learn what is generally taught to children, they must be taught as adults and not children. Unlike children, these learners come to the learning situation with experiences and ideas of their own. A wise teacher will always take this into consideration and use it as an asset rather than a liability. For example, the teacher at times may find it more advantageous to let some remarks pass uncorrected (especially the type of remarks that might be considered as common speech patterns) because the teacher is more concerned with <u>what</u> is said rather than <u>how</u> it is said.

The educator has another crucial decision to make about the teachers in the group who are not of the black race. While it might be true that these teachers may prove to be better teachers than the black teachers as far as content and techniques are concerned, it is also true that they will have some problems in grasping the concept of black culture. They will have the added problem of having to demonstrate their honesty and respect for these black learners. To be effective, these teachers must somehow <u>transform</u> themselves, in other words, think "black." One of the fundamental ideas of the program is that black people must undergo a psychological uplift. Some black people feel inferior where white people are concerned. Therefore, some of these learners might find the task of defining "black identity" difficult to reach with a white teacher. Perhaps an educator might find it expedient to use only black teachers, because it is the task of black people to build a new image.

In as much as the teachers of the Freedom School are being introduced to the philosophy and techniques of adult education, the adult educator might find the following suggestions helpful to point out to the teachers. They are:

<u>The teacher provides service</u>. The illiterate adults in the class might tend to slow the progress of the class, as far as covering the planned content of the meeting. The

teacher might be tempted to try to speed things up in order to cover certain amounts of material. The teacher must remember that the program is for the learners and therefore, the learners set the pace. The teacher's job is to provide the services and resources that will provide meaningful experience for the learners. The teacher must encourage the learners to take advantage of the teacher's services. Encouragement will be necessary because the illiterates in the program, especially, are shy and sensitive.

The teacher must encourage everyone in the group to express themselves, pointing out the worth of every man's ideas. The illiterates of the group must be encouraged to become active participants. The illiterate must feel a sense of accomplishment in order to progress and it is the job of the teacher to make this success possible. If the group, for example, is studying black poetry, perhaps the illiterate adult might be encouraged to create his own poetry rather than study another poet's poems. Usually, these people have a long list of stories that has been handed down from generation to generation. The teacher might expand this idea with a collection of these tales or conduct a survey collecting interesting and unique stories by black people handed down from generation to generation.

The teacher respects the autonomy of the group. The nature of every group is different. The teacher, as a result of the preparatory program, is already familiar with the nature of the two classes of people in the group. Program planning must consider this fact or run the risk of driving some of the members away. If the teacher tries to make the group over into what he considers is a desired image, chances are his program will fail.

The teacher, along with the learners, must devise a program that will include the interests and needs of both groups. If the group decided to conduct a program about important black people the teacher must make sure that the

program includes heroes of the externally adapted as well as the acculturated class. Consequently, such people as Marian Anderson and Ralph Bunch would appear on the same program along with Louis Armstrong and Ray Charles.

The teacher starts where the group is. It is vital that teachers discard preconceived ideas about what the group should know and where they should be in the learning process. Because of the nature of the group, the teachers must expect a vast range in degrees of factual knowledge on the part of the learner. To avoid possible mistakes, delays, and embarrassments, the teacher will plan programs based on the needs and interests of the learners using a democratic planning method. The finished program should reflect the social environment of both groups of learners, and the execution of the program should be a cooperative effort. Democratic planning requires patience, energy, and endurance. However, democratic planning will avoid making an outsider of some of the learners.

The teacher stays in the background. The teacher, it must be pointed out, should be a discreet and candid helper. Applause and praise should go to the organization and the learners.

In conclusion, an adult educator seeking to design a program using the aims of adult education and the aims of CORE or a similiar organization, must proceed on the basis of the needs and interests of the potential learners. From these needs and interests, the goals of the program should be drawn in order to give direction to the program.

A program formulated in the above manner will build enlightened men and women ready to take their places in society. Men and women who are secure in the knowledge that intelligent personalities will function effectively in society with lifelong learning.

CHAPTER VI

SUMMARY AND RECOMMENDATIONS

Summary

The purpose of this study was to design a programmatic foundation for the Congress of Racial Equality (CORE) for education in "Black Identity." The adult educator may play a unique role in the program. He may serve as a bridge between the black community and the larger American society.

In order to proceed with the study, much related literature pertinent to black people, and educational programs with similiar aims were reviewed. In essence, the literature revealed that the effects of life in the United States for black people has taken its toll on the black man, his family and his institutions. Black people cannot depend on the education system for guidance because the system is inferior, and trains them to be white. Black people have adapted to their environment in two ways-they have either become acculturated or externally adapted.

In the light of these facts, such organizations as CORE began to realize that black people must turn inward for self-identity, self-naming and self-discovery. Along these lines, CORE designed a program of Black Identity rooted in the concept of "Black Power." CORE designed six specific programs areas, they are: political, economic, self-image, leadership, federal law enforcement and consumer.

The idea of a search for identity is not new to the adult education movement. Grundtvig found it necessary to establish such a program for the people of Denmark. The Opportunities Industrialization Center (OIC) in Philadelphia established a similiar program. However, the emphasis at OIC is on adult basic education.

The programmatic foundation, discussed earlier, was designed as a foundation to guide adult educators establishing programs in Black Identity. The foundation sought to encompass all black people regardless of income or status on the assumption that all black people are denied an acceptable self-identity because they are black. Goals were designed based on the needs and interests of the learners.

It was suggested that the educator make a careful survey of the school, learners, and the community. After the survey, the educator should contact the director of the school to enlist his cooperation. In this meeting, the educator should discuss why he is interested in the school, the findings of his survey, and the value of his services to the school. If the school accepts his services, the educator should plan another meeting. He should invite potential learners to attend making sure that he has representatives from both the acculturated and externally adapted classes.

Concerning teacher preparation and behavior, it was pointed out that the educator might consider organizing a workshop for teacher preparation. Because the practices, techniques and principles of adult education would be unfamiliar to the teachers, it was suggested that the educator might find it helpful to discuss the following points with teachers:

1. The teacher provides service
2. The teacher respects the autonomy of the group
3. The teacher starts where the group is
4. The teacher stays in the background

Recommendations

After considering the findings and possible results that may arise on the basis of adequate or inadequate programming, there is a great need for empirical research. Certain significant problems such as the recruitment of learners,

the role of the adult educator, and the role of the educator in relation to administrative procedures should be studied empirically. Such questions as should the educator become involved in administrative procedures and if so to what degree, need to be answered.

Further study is needed concerning the needs and interests of the learners identified in the investigation. The role of the acculturated class in relation to the externally adapted class should be studied. Specific procedures and techniques for the educator to use while getting and keeping these two groups together might also be considered. The role of the whites in the organization needs further study; for example, should they be used throughout the entire program or should their energies be directed into certain areas of the program only?

Finally, the financial aspects of the program must be studied and also the role of the teacher needs further investigation. Until on-the-spot investigations can be made, the foundation designed earlier may be used as a guideline indicating some of the factors to guard against and some to experiment with.

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VITA

Martha Willis Gray Okia was born on April 12, 1941 in Bernice, Louisiana. After graduating from Westside High School in 1959, she joined Southern University in Baton Rouge, Louisiana. While there, she studied music (voice) and in 1963 she graduated Cum Laude with a Bachelor of Science Degree in Secondary Education. That same year she took a job teaching music in three elementary schools in Syracuse, New York.

In 1965, she got married to Nathan Opolot Okia. Since 1967 she has been enrolled in a Masters program in Adult Education. She has a daughter one year old whose name is Aminat.

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